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This is shown in considerable detail, and it is to us the most valuable part of the entire essay. For his French readers, however, he has in the style of Æsop's fables a moral at the close, a chapter in which *haec fabula docet* is applied in contrast and in warning to the French experience in Tonkin.

History of the New World Called America. By Edward John Payne. Vol. I. Oxford: At the Clarendon Press. New York: Macmillan & Co. 1892. 12mo, pp. xxxi., 605.

THIS work, of which only the first volume has so far been issued, is one of the most important contributions to early American history that the present Columbian year has called forth. Mr. Payne, who is a fellow of University College, Oxford, and who has already written on the history of European colonies, is evidently a scholar of much learning and industry, as well as a thinker of considerable scope and originality. He can hardly be called a great writer, because his style, though plain and serviceable, has few of the elements of power or charm, but he has written a volume which must give him eventually a high rank both as an ethnologist and a philosophical historian.

Mr. Payne designs to complete his work in two volume uniform in size and style with Mr. Bryce's "American Commonwealth." His divisions are into books and not chapters, which is a drawback, we think, to the average reader. Changes of topic are marked, it is true, by marginal summaries, but the absence of more decided breaks in the narrative renders some portions of the book a trifle wearisome to all save specialist readers. Reference is facilitated, however, by an excellent table of contents, and the second volume will doubtless be furnished with a full index. It is almost needless, considering the character of the publishers, to say that the mechanical work has been good and that few typographical blunders are to be found. Of the latter we have noticed only *sacrification* for *scarification* (p. 574), and, possibly, *its* for *the* (p. 70, line 26). A crudity of style which can be easily corrected when fresh impressions are taken from

the plates is to be found in such needless repetitions of words and phrases as we notice at the top of page 101, where the expression, "these winds," is repeated three times in four lines with almost distressing effect.

Mr. Payne's first volume does not quite carry his history through the second book. The first book is entitled "Discovery," the second "Aboriginal America." The author evidently intends to bring his work down to the Revolutionary War (see p. 12), but we suspect that unless he reduces the scale of treatment observed in this first volume, he will find himself much cramped by the limits he has set himself. Of the six hundred pages comprised in the present volume not quite half are occupied with the fascinating story of the voyages and explorations which resulted in the discovery of the new world. The remainder of the volume is given up to a description of the condition of the three advanced communities of Peru, Mexico, and New Grenada at the time of the discovery—especially as regards agriculture and primitive theology. This latter portion lacks the attractiveness which a well-sustained historical narrative always has for the intelligent reader, but this lack of interest is compensated by the fact that just at this point the author puts forth his best powers as an ethnologist and as a philosophical historian. There is also no little interest attaching to such careful bits of investigation as that devoted to identifying the idol of Chicomecohuatl with the goddess of corn (p. 469)—which represents an original contribution of Mr. Payne's to ethnological science—as well as to such sections as those devoted to explaining how war could be to the Mexicans "a solemn religious duty" (p. 579).

In his narrative of the discovery Mr. Payne, following Buckle's method without the latter's dogmatism or tendency to exaggeration, tries always to give the events he is describing a physical basis. He does not abuse this safe method by ignoring such spiritual forces as the dogged resoluteness that made Columbus keep his ships due west during those trying autumn weeks of four hundred years ago; but he insists at

every turn on the part which ocean currents and trade winds played in bringing about the great event we have just celebrated. As a result of this method his narrative is interesting, suggestive, and satisfying, if not inspiring. Columbus appears shorn of romance, but not quite the despicable personage who figures on the pages of some recent historical critics. We fear, however, that his admirers will not be inclined to rise up and call Mr. Payne blessed even though they will not feel it necessary to buckle on their armor as tightly as the defenders of another old worthy, Captain John Smith, are being forced to do. Mr. Payne's careful scholarship will, however, preserve him scot-free from the assaults of the *laudator temporis acti*, although he may not be let off so easily by some of our American scholars, whose work he seems to underrate and whom he seldom ever quotes. It may be remarked that a careful study of one of these scholars would have suggested to Mr. Payne the necessity of laying stress on the part played by the capture of Constantinople by the Turks in driving Christian Europe to seek a path to India by the west. This is the only serious omission we have noticed, and we can afford to pardon it in consideration of the admirable treatment we have of the influence of the geographical discoveries and speculations of the Greeks upon the mediæval mind.

We have said that it is in Book II. that Mr. Payne gives the best evidence of his attainments as a philosophical historian. Here, too, he follows Buckle's methods, but he steps more cautiously than did the brilliant and ill-fated author of "The History of Civilization in England." Like Buckle, Mr. Payne believes that the nature and origin of civilization is "a problem undoubtedly capable of being solved," and he believes that he has solved it by assigning "to advancement no loftier origin than the organized provision of the food supply on an artificial as distinguished from a natural basis." It is at once clear why Mr. Payne's second book deals so largely with the agriculture of Peru and Mexico. These sections of the New World were found by their conquerors to

have made a decided advance toward civilization. The Spaniards probably did not trouble themselves to inquire why the natives of Hayti and Florida had not made a similar advance, but our author has troubled himself a good deal and he has finally concluded that in the llama and the maize crop he has found the elemental sources of Peruvian and Mexican civilization, or, perhaps, to speak more correctly, middle barbarism. Mr. Payne seems from his preface to expect that his theory will be deemed trivial or paradoxical, and in some respects it does, for not a little that he elaborates will be found in any orthodox economist's account of the origin of capital. But nowhere, to our knowledge, will the theory be found so carefully worked out or so suggestively handled, and it must be remembered that its further elaboration is to be looked for in the second volume, when the important topic of defense will be taken up. Until the exposition of the theory is complete we shall therefore forbear to express any further opinion upon it than to say that it demands as much respect and is likely to prove as serviceable as the more famous theories which base human advancement upon ancestor worship, or the method of reckoning relationships, etc. It is only fair, too, to suppose that Mr. Payne will have something to say about the development of aboriginal law, and until he has spoken his full mind it is idle to criticize him. It should be stated also that, however much he is disposed to rest history on a physical basis, Mr. Payne is evidently no materialist in the vulgar sense of the term. He successfully avoids all blatancy of tone even when discussing such a topic as the relations between primitive agriculture and primitive theology—a topic which might have been handled in such a way as to be offensive to many readers. This admirable spirit might, however, have been predicted of a man who could write (p. 4)—“and it may safely be said that a true conception of history requires the mental eye to be rather dilated than contracted, and that the poet is nearer the true standpoint of the historian than the pedant and the antiquary.”

We may take leave of Mr. Payne with the hope that he will soon bring his labors to a prosperous conclusion, and with the suggestion that, both in his second volume and in any new edition of his first, he should endeavor to post himself on the recent work of American scholars, which will insure greater accuracy in the more strictly historical portions of his book.

History of the Christian Church, A.D. 1-600. By the late Dr. Wilhelm Moeller, Professor Ordinarius of Church History in the University of Kiel. Translated from the German by Andrew Rutherford, B.D. London: Swan Sonnenschein & Co.; New York: Macmillan & Co. 1892; 546 pp.

TO ONE who desires to get an exhaustive yet clear analysis of the questions raised by the history of Christianity for the first six hundred years Dr. Moeller's work will be of undoubted value. In many respects it is an ideal text-book. The bibliography is so complete that by referring to the list of sources given at the beginning of each chapter the student can get a chronological view of the whole literature of any subject. From the "History of Church History" and the "Introduction to the Literature of Church History" to the chapters on the "Development of Christian Art" and the "Early Christian Missions," the author appears at first glance to be both scholarly and practical, learned to erudition and yet strong and clear in the control and use of knowledge. This strength and clearness, however, depend largely upon the author's sympathies. When he discusses paganism or flagrant heresy he is often simple and perspicuous. When he touches upon questions that compel a contrast between modern Protestantism and the ancient Faith he is not intentionally unfair, but always hesitating and obscure. He is committed to the theories of Harnack and Zahn, and instead of giving the facts and leaving the student to draw his own inferences, he becomes even dogmatic in his profound generalizations. About the early Baptismal Creed and a liturgical form of worship he is clear enough (pp. 121, 122), but when he treats of the organization